CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanous Selections.

VALUE AND OBJECTS OF CONTROVERSY IN ADVANCING TRUTH AND PRACTICAL RELIGION.

The advantages of controversy in promoting religious truth, and practical goodness, have been variously estimated. Some persons have imagined, that the mischief is greater than the benefit, and that piety loses more than truth gains. It was a saying of Dr Young, that "the dispute about religion, and the practice of it, seldom go together." In a limited sense this may be true; but in no sense does it afford an argument against the use of controversy, nor any proof of its inutility. The fault is not in the dispute, but in the manner of the dispute; not in the nature or tendency of controversy, but in the temper of the persons concerned.

No one needs be made worse by having his opinions opposed; if they are false, the quicker they are confuted and abandoned the better. And how can their truth be established, if never questioned? Every man may add to his wickedness by suffering his opinions to gain the mastery over his reason; but no one can be in the way of danger, who is induced to examine the foundation of his opinions, give up his errors, and thus cling more closely to truth, as every man will do, who makes a right use of controversy.

If it appears, that controvertists themselves are less improved than they ought to be, by a mutual investigation of religious subjects; if, as in the time of Austin, *tempestate contentionis, serenitas charitatis obnubilatur*, in the tempest of contention they suffer the serenity of charity to be obscured; if they too often substitute loud talk for plain facts, and vain declaration for sound argument; the public will nevertheless derive an advantage. Nothing is so much dreaded in religion, as ignorance and apathy. Faith will have no value, and the commands of God no power, where there is not intelligence to direct, and energy to execute.

Credulity, superstition, bigotry, prejudice, may grow up in the desert soil of a prescribed and unexplored faith; they may flourish there in sickly luxuriance, till they overshadow every generous virtue and pious sentiment. But if you would see the christian character in its excellence and strength, you must rouse every faculty, and bring into united action the best powers, principles, and affections of the human mind. The best mode, if not the only mode, of creating a desire of knowledge, a fondness for studying the Scriptures, and a wakeful spirit of inquiry, is to engage in amicable discussions of such doctrines, as are differently understood, by persons equally zealous for the cause of pure religion, and earnest in the search of truth.

Whoever will go back to the origin of christianity, and follow its progress down to the present time, will do little else, than read a continued history of religious controversy. Much the largest part of our Saviour's teaching was employed in controverting the opinions of his adversaries. He argued with the Jews, exposed their false interpretations of the law, met their objections, and confuted their reasonings.

The Apostles were controvertists; they preached to convince the world of errors, to eradicate deep impressions, to pull down an old religion and set up a new one. They were assailed by Jews and Gentiles, the learned and the unlearned, the wise and the simple, the powerful and the weak. They maintained themselves against all parties, and every where "contended earnestly for the faith which was once delivered to the saints." They combated the enormities of heathen idolatry; they attacked the prejudices of the Jews, proved the nullity of their burdensome ritual, and the fulfilment of their prophecies in the coming of the Messiah. Such were the labours of the Apostles, and they were all performed in the field of controversy.

The same process was continued for three centuries afterwards. The christian scheme was attacked by many learned men, and defended by as many others. Preachers were still raising the banner of controversy, and by argument and persuasion making new converts. At length councils were convened, and the fiery spirits of a few ambitious men, kindled by the love of temporal power and worldly glory, did much to retard the progress, and mar the purity of the christian doctrines. But these doings ought not to be dignified with the name of controversy. They were furious contests stirred up by motives of secular concernment, in which no one appears to have cared for truth or religion. Articles of faith were debated, or not debated, as the case might be, and then decided by a plurality of voices. Creeds were made by acclamation, and that was declared to be a sound doctrine, which comported with the selfish views of the ruling party. Religion suffered by these contentions, which were equally an outrage on good sense and correct principle, yet no doubt some good was done. A new impulse was given to inquiry, and the knowledge of Christianity was extended.

The time at length came when controversy nearly ceased. And what was religion then? The history of a benighted world for ten centuries will tell; the black records of the Inquisition will tell; and so will the bloody traces of a spiritual tyranny, and wicked persecution.—Piety was no more; it had degenerated into a set of outward, slavish, unmeaning ceremonies. Truth was no more; it was lost amidst the barbarous jargon of a false philosophy, and a more false theology. The Scriptures were virtually no more; they were concealed from the public eye and forgotten. Religion was no more in its original brightness and purity; it was built on another foundation; it was literally a human invention, a fiction of popes, and councils, and priests. The world submitted to the imposition and was satisfied with the counterfeit. Inquiry was no more; the powers of intellect were benumbed, reason dethroned, and the moral sense depraved. No energy was left for thought or action, no light to guide, no principles to ennoble, no spirit to animate. You look back on a melancholy scene of ignorance, stupidity, oppression, servitude, darkness, and death.

The reformation broke the spell, and then controversy revived. The early reformers, with the vehement Luther and the mild Melancthon at their head, contended like the apostles of old, for a better faith. They waged war against error, and with the strong forces of reason and argument, a righteous zeal and firm purpose, they were victorious. It was a time of storms, but the threatening elements were calmed, and a bright day succeeded. The beams of a more glorious sun shone on the world, and warmed into life, and quickened into action, the springs of intellect, the religious principle, the consciousness of moral power and moral accountability. The scriptures were rescued from their long imprisonment. Christians began to think, inquire, examine, discuss. These were great acquisitions to the christian cause, and they were gained by force; they were the fruits of controversy, the rewards of an independent assertion, and manly defence of right and liberty. *Sparks' Inquiry, Letter I.*

THE LATE REV. DR CUTLER.

There are some men, whom to name is to praise; whose simple, unembellished history is their brightest eulogium; whose character and worth have been gradually developed by a long, uniform course of honorable and useful conduct; in which every step was an ascending degree in the scale of moral & intellectual excellence. With such men, the late Dr Cutler of Hamilton, has been long classed. His is the solid and durable fame, which has grown out of more than half a century's great and extensive usefulness. It has gained an elevation too exalted not to be generally known, and too splendid to need the humble voice of posthumous panegyric. His praise is in all our churches. It is recorded in the archives of our national councils. It has still nobler and more lasting monuments in our seats of learning.

It is not our present purpose to bring into view his preeminent claims as a man of uncommon talents and diversified learning. The various literary and civic honors, which have been bestowed upon him, best show how highly those claims have been rated by the public. We intend here only a few remarks in reference to his *religious tenets*, which we think have been grossly mistaken by the writer of an obituary article, lately published in the Salem Observer, & copied into sundry other papers. This article seems much better fitted, whatever may have been its purpose, to appropriate the weight and influence of Dr Cutler's opinions to the support of a sect, than to give a just representation of those opinions, as expressed by himself, through a long course of years. Its manifest tendency, if not its design, was to fix the impression on the minds of its readers, that Dr Cutler was a *Calvinist*, in the full, orthodox meaning of the term; and to impute to him a settled belief in all the dogmas of that melancholy creed, as comprising what that writer says "are distinctively denominated the doctrines of grace." Some of these doctrines he names; and others which probably would not bear to be named in this connection, we are left to include in what he technically terms "the kindred peculiarities of the gospel."

Was Dr Cutler, then, a *Calvinist*, in the meaning of the Calvinistic creed—we will not say as dictated by Calvin, but as explained and maintained by the standard orthodox writers of the last century, and of the present day? We answer, without fear of contradiction, he was not. That he adopted some of the doctrines of Calvin, in a mitigated form, and in common with various other denominations of Christians, we do not question. That he utterly rejected others, which have always been deemed essential to that faith, and without which he could have no title to be "distinctively" called a Calvinist, we do most certainly know. Often have we heard him, both in private conversation and in his instructions from the pulpit, express his decided and earnest reprobation of several of those "kindred peculiarities," which if taken from the Calvinistic creed, would strip it of all peculiarity, and deprive it of its "distinctive" denomination. Again and again has he denounced many of the peculiar views of that sect as absurd fictions; originated in superstition, and upheld by bigotry; alike opposed to the dictates of reason, and the revelations of the gospel. That this is true, we appeal to his sermons—all he has ever preached, in reference to the doctrines in question. We appeal to the testimony of those who have enjoyed his ministry, for fifty years. We appeal, further, and we should think conclusively, to the testimony of Calvinists themselves, who have often arraigned his sentiments, as forming a creed so heterodox, and so diluted with moderate and liberal views of christianity, that it was reduced to what they reproachfully termed "*mere Arminianism.*" And so, indeed, it was. It is perfectly well known to those, who were best acquainted with Dr Cutler, that he was what is now familiarly called "an old fashioned Arminian." In this faith, we have no doubt he lived; and unless his opinions underwent a radical change, almost at the very close of his life, in this faith, we confidently believe, he died.

The question, however, whether Dr Cutler was, or was not, a Calvinist; whether he adopted all or only a part, or none, of the peculiar tenets of that sect, is a question in itself of very little importance in the estimation of those, whose creeds are not made up of human opinions, and who do not rely upon the authority of human names, though they be the reverend names of bishops, or synods, or even of Westminster Divines. We should therefore never have been induced to notice the mis-representations, to which we have adverted, had the writer of them confined himself to the proper business of an obituary article. Not content, however, with telling us the news, that Dr Cutler was a Calvinist, he gratuitously travels out of his way, without necessity, and without occasion, to revile the religious faith of a large and respectable portion of the christian community, whose "self-styled rational religion," he informs them, "is no better than the religion of nature;" thus denying them all title to the christian name, and classing them with the ignorant and benighted children of the ante-christian ages! This little effusion of spiritual pride, and "self-styled" orthodoxy is surely bitter enough to indicate the fountain, from which such streams are wont to flow.—And although the language used is not more intolerant, than what we have been accustomed to hear from similar sources; yet it is aggravated by circumstances, which widely differ from the ordinary ebullitions of party. It was circulated in a public newspaper, which is read by many whose religion is thus proscribed, as mere paganism, and themselves, as the willing victims of a miserable delusion.—It was an occasion, which we should think would have interdicted the unhallowed spirit of controversy, where alone we could have expected the indulgence, or at any rate, the expression, of such feelings as are here indicated. Truly, we did not expect to have our ears wounded by an edict of proscription, issuing from the death-bed of a christian minister. We did not expect to hear the voice of "railing accusations" almost breaking in upon the last tones of his funeral knell. We did not think even the spirit of bigotry hardy enough thus to violate the sanctity of the tomb. But so it is; and to us it seems an outrage, for which we can imagine no apology. To us, it seems a reproach to the memory of that venerable man, whose name has thus been made a weapon of offence to many, whom he loved with the affection of a brother, and with whom he long lived in habits of familiar intercourse and intimate friendship. And nothing, we believe, could have filled the benevolent heart of Dr Cutler with more regret, than the thought that his name was thus to be connected with aspersions upon a large class of christians, whose only offence is, that they claim the right of enjoying their own opinions unmolested; a right which he always claimed for himself, and most willingly accorded to all. V.

REV. DR LATHROP.

The little work just published (see advertisement,) entitled "Christ's Warning to the Churches, &c." contains an interesting memoir of Dr. Lathrop, in which are two original anecdotes that we think well worth reporting. The author of the memoir in alluding to the well known reputation of Dr. Lathrop for prudence, moderation, and impartiality, states that the high opinion that was entertained "of his practical good sense and integrity" induced many to resort to him for counsel in their affairs; and in this connexion he gives the following anecdote as illustrative of his character:

A young clergyman who had formerly studied under his care, called upon him one day to ask his advice. He stated his case in words to the following effect: "When I first went among my people, I found them, as you may remember, peaceful and united. Thinking, however, that I might increase my usefulness by departing somewhat from the regular course to which they had been accustomed, I encouraged the multiplication of religious meetings at private houses as often as circumstances would permit. My success for a time was equal to my most sanguine expectations. A spirit of zeal and religious inquiry was excited, which argued the most favourable result. Our meetings, however frequently held, were well attended, and I found no difficulty in persuading my people to leave their secular concerns on any day whenever I wished to call them together.

"But this state of things did not last long. Advantage was taken of the excitement which prevailed, by itinerant preachers, who came into my parish with the professed design to help forward the good work. In one corner of the town a Methodist, and in another corner a Baptist preacher, appointed meetings without my consent, and found no difficulty in obtaining hearers. I soon found, much to my mortification, that many began to forsake my ministry, prefering the extemporary effusions of itinerant strangers to the ministrations of their own pastor. The consequence has been, that my parish is broken to pieces, and I have come to you for advice."

Dr Lathrop replied: "I am not surprised, my friend, at what you relate. Nor ought you to have expected a different result from the course you have pursued. You were not satisfied with the institutions of God; but have thought that you could render them more perfect and more effectual, by adding something of your own. You are directed to teach your people to remember *the sabbath day* and to keep it holy, and to labour and do all their work on the remaining six days of the week. You have thought that God would be better pleased by a more costly service, and accordingly have encouraged your people to leave their homes, their families, their secular concerns, on every day in the week, and at unseasonable hours, that thus you might create in them an unnatural excitement of the feelings, which they will probably regard as the very essence of religion. In this state of mind, you ought not to be surprised that they became unstable, *heaping up to themselves teachers, having itching ears;* and are ready to follow after any stranger, who professes to feel a deep concern for their souls. I am sorry for you; but advice comes too late. Had you sought it at an earlier period, it might have availed you. As it is, I can only recommend to you, to return to the institutions of God; and, by joining *prudence* to your *earnestness* and *zeal*, endeavor to repair, as well as you can, the evils of which you complain."

The character of this distinguished divine is further illustrated by the following extract from the closing part of the memoir prefixed to the little work abovementioned.

"When called, as he often was, to a seat in ecclesiastical councils, he always employed his influence on the side of moderation and charity; and steadily and firmly resisted every attempt of individuals or bodies of men to encroach upon the right of private judgment, or to *lord it over God's heritage.*"

This trait of his character is illustrated by the following anecdote "which" says the author of the memoir "was often related by the doctor himself."

At an ecclesiastical council, convened for the purpose of inducting a clergyman into the pastoral office, and at which Dr Lathrop presided, one of the members invited was a Unitarian. The precedent was thought to be a dangerous one, and accordingly, as soon as opportunity was given, one of the brethren rose and remonstrated in the following manner:

"Mr Moderator, I have been instructed by my church not to sit on the council with Mr **." "Very well," Dr Lathrop replied, "You see that he is here."

"But, Sir, my church will not consent that I should sit with Mr **." "Very well," Dr Lathrop replied in the same words, "you see that he is here." The offended member repeated his remonstrance for the third time; when he received for answer the following. "Very well, you knew that he had been invited, why did you come." He at length resumed his seat, and the business proceeded without further interruption.

The memoir of which we have spoken, closes with the following statement in relation to the doctor's catholicism on the subject of ministerial exchanges. The exclusve spirit that prevails at the present day, in relation to this subject, greatly needs the rebuke of so important an example:

"On the subject of ministerial exchanges he took an open and firm stand against that exclusive system which has recently found so many advocates, and which has broken up the peace of so many religious societies, where it has been carried into operation. The following extracts from a *Protest*, written by him on occasion of a revolve or recommendation of the General Association of Connecticut, *not to hold ministerial exchanges with Unitarian ministers*, are evidence of the catholic spirit by which he was actuated:

"If we will not exchange with such a minister, it must be because we think he ought not to be treated as a minister; neither allowed to preach, nor be heard if he does preach.

"If we thus reject openly a minister, do we not *assume* an authority to *depose* him from office, and to depose him in a *summary way* without a trial? By this act we tell *our own* people, we tell his people, we tell *all* people, that they ought not to attend on this minister. For if he is not a fit person for *our* people to hear, he is not a fit person for *any* people to hear. Our act, therefore, must be a real *deposition*, as far as our influence can extend; and we mean, if we mean any thing, that our influence shall extend as far as possible.

"If we will not exchange with a minister of the above description, will we exchange with those who do exchange with him? Must not these be *suspicious* persons? or at least may they no be *suspected* of being *suspicious?* Or will we have fellowship with the *church*, or with any members of the church which retains them? May they not all be *suspected;* Where will the business end? Will not such a method of procedure throw churches into confusion? Will it not interrupt all ministerial harmony?

"The part which he acted in the ecclesiastical council, which convened at Dorchester in 1812, and to which he refers in his memoir, was another proof of his liberal and conciliatory views, and of his disposition to check the growing spirit of exclusion and uncharitableness. It is said, that at his return he expressed in the warmest terms the gratification which he had received from his visit to the metropolis, especially as it had afforded him an opportunity of becoming better acquainted with the principal clergymen of that place and the vicinity, against whom so many unfounded charges had been brought."

DUELLING.

Some time since a report was circulated in New-York, that Major Noah, Editor of the Advocate, had been killed by Col. Gardner, Editor of the Patriot, in a duel. The Major in noticing the report concluded—"Seriously, I shall be guilty of no such folly as fighting duels. I hold the practice in contempt. It neither proves a man just nor brave. It proves nothing but his madness."

Our opinion in this respect coincided with that of Mr Noah, & we were disposed to honor him for thus denouncing what scarce any one undertakes to defend, but what too many are guilty of, pleading in excuse, "public opinion." It is of course with regret that we observe copied into the Salem Gazette, an article from the Metropolitan, containing, among some amusing remarks on the subject, the following:—"Major Noah knows his own business best, but we say he ought to have fought Col. Gardner." "We do not like to see the Major lessen himself, and the cause he advocates by cowardice—either he should have fought, or had the title of Major taken from him. When a man engages in a just cause he should defend what he says, with his life, if it be necessary. If an individual is worth supporting with his pen, he is worth defending with his blood.—We thought Mordecai "*made of sterner stuff.*" It is by remarks of this nature, promulgated some times by the press, but oftener by individuals, that the "public opinion" under which the duellist shelters himself is created.—It is the cowardice that dares not brave a petty paragraph or sarcasm like the above, which has shed some of the otherwise best blood of the country, and led others to countenance or excuse the transaction. It is thus that the internal custom of duelling is upheld, and so long as paragraphs like the above, or declarations of individuals of a similar import, are circulated and suffered to pass not only without decided reprobation, but with something like eclat, so long will duelling continue a cursey a stigma upon the nation. In a country where the press exerts such an influence as it does in the United States it is unjustifiable, it is unpardonable in any editor to write and publish a paragraph like the one we have quoted, and even to copy it without pointed reprehension, can only be excused on the plea of inattention to its tendency. We doubt not that the Salem Gazette has this plea, for we cannot for a moment believe that its editor would willingly be in the least degree instrumental in countenancing this absurd and criminal practice.

Let wise and good men frown upon an expression of opinion favorable to this custom—let the press exert its energies in denouncing it, and instead of expressing sympathy, and regard and regret, mark the survivor as a Cain, and the deceased as having met a fool's death; and "public opinion" will soon not only justify him who refuses to fight a duel, but public scorn will follow the wretch who dares thus trample upon the laws of his God, and his country. *N. H. Sentinel.*

IMPORTANCE OF ORDER IN CONDUCT.

Religion, like every regular and well-conducted system, is composed of a variety of parts; each of which possesses its separate importance, and contributes to the whole. Some graces are essential to it, such as faith and repentance, the love of God, and the love of our neighbour; which, for that reason, must be often inculcated on men. There are other dispositions & habits which, though they hold not so high a rank, yet are necessary to the introduction and support of the former; and therefore, in religious exhortations, these only justly claim a place. Of this nature is that regard to order, method, and regularity, which the apostle Paul enjoins us in the text to carry through the whole of life.—Whether you consider it as, in itself, a moral duty or not, yet I hope soon to convince you that it is essential to the proper discharge of almost all duties; and merits, on that account, a greater degree of attention than is commonly paid to it in a religious point of view.

Allow me to recommend to you order in the conduct of your affairs; order in the distribution of your time; order in the management of your fortune; order in the regulation of your amusements; order in the arrangement of your society. Thus, "let all things be done—in order."

Every man, in every station of life, has some concerns, private, domestic, or public, which require successive attention; he is placed in some sphere of active duty. Let the employments which belong to that sphere be so arranged, that each may keep its place without jostling another; and that that which regards the world may not interfere with what is due to God. In proportion to the multiplicity of affairs, the observance of order becomes more indispensable. But scarcely is there any train of life so simple and uniform, but what will suffer through the neglect of it. I speak not now of suffering in point of worldly interests. I call upon you to attend to higher interests; to remember that the orderly conduct of your temporal affairs, forms a great part of your duty as Christians.

Many, indeed, can hardly be persuaded of this truth. A strong propensity has, in every age, appeared among men, to sequestrate religion from the commerce of the world. Seasons of retreat and devotion they are willing to appropriate to God; but the world they consider as their own province. They carry on a sort of separate interest there. Nay, by the respect which, on particular occasions, they pay to religion, they too often imagine that they have acquired the liberty of acting, in worldly matters, accordiug to what plan they choose. How entirely do snch persons mistake the design of Christianity! In this world you are placed by Providence, as on a great field of trial. By the necessities of your nature, you are called to different employments. By many ties you are connected with human society.

You wish, perhaps, to perform what your character and station require. But, from the confusion in which you have allowed yourselves to be involved, you find it to have become impossible. What was neglected to be done in its proper place, thrusts itself forward at an inconvenient season. A multitude of affairs crowd upon you together. Different obligations distract you; and this distraction is sometimes the cause, sometimes the pretence, of equally neglecting them all, or, at least, of sacrificing the greater to the lesser.

Hence arise so many inconsistent characters, and such frequent instances of partial and divided goodness, as we find in the world; appearances of generosity without justice, honour without truth, probity to men without reverence of God. He who conducts his affairs with method and regularity, meets every duty in its proper place, and assigns it its due rank. But where there is no order in conduct, there can be no uniformity in character.—*Dr Blair.*

Christian Register.

BOSTON, FRIDAY, SEPTEMBER 19, 1823.

Religious Freedom in South America.

The love of freedom, both civil and religious, seems to be daily manifesting itself more and more, all over the world. The inhabitants of South America, who have been so long struggling for the establishment of their civil rights, are beginning to think of their religious rights & privileges, and to take measures for their vindication. It is stated in late accounts from Buenos Ayres, that the government of that country has withdrawn its allegiance to the Pope, and placed the affairs of the church under the direction of the civil authorities. The monasteries and nunneries have been suppressed, and the liberty of the press established. We are told also that a Bible Society has been established there, and that a few Protestants meet for worship on the Lord's day.

Great exertions have lately been made for the moral improvement of seamen. Marine Bible societies have been established in most of the principal seaports in this country and in England. Various interesting and appropriate religious tracts have been published, with a special view to seamen, and places of worship opened for their accommodation.

We understand that the exertions for the moral improvement of seamen, in New-York, have already proved in a good degree successful. Ship-masters who sail from that port say that as it respects profaneness, intemperance, and other vices, the character of their crews is greatly improved. Frequent applications are made to the Society by sailors for situations with masters of correct moral and religious principles. These facts seem sufficiently encouraging to induce every benevolent mind to bestow increased attention on this long neglected, but in many respects highly deserving class of the community.

In Philadelphia, a Mariners' church is now about to be erected. At Fell's Point, Baltimore, a seamen's meeting was also lately opened.

The inquiries of "A Subscriber" are inserted *without any remarks upon them*, partly because we had no time to devote to the subject this week and partly because it seems to us so plain a case, that it belongs to those who believe creeds and covenants to be essential, to show that they are so, rather than to those who do not believe them necessary—to vindicate their omission of them. We sincerely wish that some person who has been accustomed to subscribe and do reverence to creeds would collect and publish the arguments, and particularly the scriptural evidence in favour of their obligation and importance. Any candid communication, from whatever source, will be cheerfully inserted in the Register.

The remarks of our correspondent on Domestic Interments are inserted very cheerfully. An extraordinary fact on this subject will be found on our last page. A very few such facts as this, must suffice, one would think, to convince any candid person that the practice of interment under churches is at least *liable* to be greatly injurious. To those who have any remaining doubts on the subject, we beg leave again to recommend the perusal of the little work, entitled, "Remarks on the Dangers and Duties of Sepulture: or security for the living, with respect and repose for the dead."

Exertions are making in London for the establishment of a society to promote the instruction of the poor in Newfoundland.

Our readers will observe on our first page a well written notice of the character of the late Rev. Dr Cutler, of Hamilton, particularly in relation to his religious sentiments. We are confirmed in our opinion of the correctness of the statements there made, by a letter which we have just received from a venerable acquaintance of Dr Cutler. Alluding to the first article which appeared in the Salem Observer, (See Ch. Register, vol. ii p. 206) he says, "I was surprised to see the character which was given in the Observer, a little while since, of the Rev. Dr Cutler, so different from what my acquaintance for *forty* years with him had formed."

Christianity in Persia.

The first person who gave much attention to the religious state of Persia, was the late Dr Buchanan. He says that the Christian religion flourished generally in Persia, till about A. D. 651, at which time the Saracens making a conquest of the country, the Mahometan religion gradually acquired the preponderance.

Notwithstanding the almost universal prevalence of Mahometanism in Persia, there are still some traces of Christianity remaining. Dr Buchanan says that a version of the four gospels into the Persian language of a former age remains to this day. It is said to be a faithful translation, and appears to have been made immediately from the Syriac. The dialect and orthography are however so ancient, as to be scarcely intelligible, even at Ispahan. The Romish church has had missions in Persia for some centuries past. But it is considered that the object of these missions was not so much to instruct men in the knowledge and duties of Christianity, as to make them proselytes to a sect, or, as Dr Buchanan expresses it, to teach them the tenets and ceremonies of Rome. They have never published any translation of the Bible, or even of the New Testament, into the Persian language. The first endeavour to procure a translation of the Scriptures into the Persian language was by the Persians themselves. In 1740 Nadir Shah caused a translation of the four evangelists to be made into Persian. But the disadvantages under which this translation was made, quite defeated the true purpose for which it should have been made. Being translated under the direction of a Mahometan, it was dressed out in all the glosses which the fables of the Koran could warrant.

We are told that the number of natives already professing christianity in Persia, and who are prepared to receive a translation of the Scriptures is very considerable. If we include the Georgian, the Arminian, the Nectorian, the Jacobite and the Romish Christians, the number is considered not less than 200,000.—This circumstance, together with that of the particular character of the Mahometanism of Persia renders it probable that efforts for the revival of genuine christianity in Persia might be successful. They are supposed not to be as bigoted in their attachment to Mahometanism as the people of other Mahometan countries. As the Mahometans are all attached to the doctrine of the divine unity, it is probable that if christianity were presented to them in the form advocated by Unitarians, it would be most likely to be listened to and accepted.

A contribution towards the purchase of an organ was made at the Rev. Mr Parkman's church on Sunday last—when $1259.57 were collected. It is intended that the organ shall be of American manufacture.

ORIGINAL COMMUNICATIONS.

The following fragments are from an esteemed correspondent, who informs us that they are a relation of actual occurrences. We hope he will continue occasionally to oblige us and our readers with similar communications.

For the Christian Register.

Unitarianism in the west.—A bookseller in Clarksburg, Va. (West of the Alleghany) has issued proposals for printing a work entitled, "The Divinity of Christ vindicated," &c. by Rev. Mr Emory. The publisher in his prospectus speaks of "the unusual interest which at present appears to be excited"—that "it is a work much sought after and *needed*," as "the doctrines which militate against the *true interpretation & common sense* of the Bible are rapidly gaining ground!" This is the best kind of evidence that "Unitarianism is extending itself widely in the West."

Steam-boat.—Sitting on deck in the evening, I fell into conversation with a young student in divinity, from Princeton. In answer to some inquiry relative to that institution, I soon learnt his orthodox sentiments, particularly with regard to the Trinity, and that he was not wanting in zeal, nor slow to denounce the "soul-destroying" doctrines so prevalent in "many parts of New-England." He informed me he had been writing against Unitarianism, and he was astonished that any person could for a moment harbour the sentiment. On farther inquiry, he acknowledged he had read no Unitarian authors, but *he had read Dr Miller's Letters, which was sufficient!*—After one hour's conversation, however, the young man declared he had never heard of *such* Unitarians as I professed myself to be; the sentiments avowed not probably agreeing with the Doctor's account in his book.

Saratoga Springs.—Persons accustomed only to New England society, can have but an imperfect idea of the prejudices against Unitarianism, which the Presbyterian clergy of New-York have succeeded (for a time) to instil into the breasts of their followers. At the Springs we have a society consisting of Jews and Gentiles, and almost every sect of Christians in the Union. In a mixed company, a gentleman let fall some expression which strongly indicated that he was not a Trinitarian. Another gentleman from the South, (for he certainly had that appearance) turned towards him, and eyed him from head to foot, as he would a Lapland bear, at the same time remarking: "I have heard much of Unitarians, but never saw one before—I want to see how a Unitarian looks!"

For the Christian Register.

Mr Reed.—As the following questions are deemed important not only by me, but by many others, I wish either you or some of your learned correspondents, would favour us with an answer to them, through the medium of your valuable paper. A Subscriber.

Do the Scriptures require that believers shall take upon them the obligations of what is called a "Covenant of Communion," previous to their being admitted to partake of the Lord's supper? And what scripture evidence is there on the subject?

Do the Scriptures require believers to take upon them the obligations of a Covenant that is in any respect different from that made use of in the churches by the Apostles? And what is the scripture evidence on this subject?

Were believers required, in the days of the Apostles, to take upon them the obligations of a "Covenant of Communion," or any other covenant, previous to their being admitted to be church members, or to partake of the Lord's supper? And what is the scripture evidence on this subject?

By what authority do churches or ministers require believers to take upon them the obligations of one covenant in one town or church, and a different one in another, and in a third, one very different from both? Do the Scriptures require this? Or do they justify it?

For the Christian Register.

DOMESTIC INTERMENTS.

Mr Reed.—On this subject a salutary change is going on in the public sentiment. It was indeed not to be doubted, that as this practice and its natural and unavoidable effects became known, its inconveniences and dangers must be perceived and admitted. Still, so long as some eyes are looking back, and some palates are longing for the leeks and onions of Egypt, it cannot be amiss to supply them with better food.

And while some minds are yet doubting whether human bodies deposited under churches and in populous places, ever produce sickness and death, it must be beneficial from time to time to exhibit some of the numerous facts and occurrences which tend effectually to remove these doubts.

Under these impressions, Sir, I submit for publication, if you should think it worth notice, the following contribution.

In September 1821, the bishop of Bahia, in the Cortes at Lisbon, introduced a motion for preventing burials in churches, which, he observed, converted the sacred temples into receptacles of putridity.

During the reign of the late emperor Joseph II, many salutary laws were established in his empire.

The old custom of indulging extravagantly in funeral expenses and costly mourning, by which many families had nearly ruined themselves, has been abolished.

About thirty-six years ago an excellent law was passed, and observed with great punctuality. This law prohibits the burying of dead bodies in any church or chapel whatever.

Neither rank nor opulence can obtain permission to evade it, in the enforcement of which no respect is paid to persons.

"It is horrid," said the deceased emperor, "that a place of worship, a temple of the Supreme Being, should be converted into a pest-house for living creatures. A person who upon his death-bed makes it a condition of his will to be buried in a church or chapel, acts like a madman; he ought to set his fellow-creatures a good example, and not do all in his power to destroy their constitutions, by exposing them to the effluvia arising from a corpse in a state of putrefaction." *

* See on our last page an important fact on the subject of burying in churches.

LITERARY NOTICES, ETC.

Vermont State Papers.—We have perused with a great deal of interest, a volume of "Vermont State Papers," compiled by the Secretary of State, William Slade, Jun. Esq. and published at Middlebury, the present year. We have taken some pains in examining these documents, and feel ourselves gratified to express our unalloyed satisfaction, both with the matter selected, and the manner of publication. The vol-

ume contains all the papers and official information relative to the important controversy between that State and New-Hampshire, respecting the New-Hampshire grants, and to the admission of Vermont into the Union. To these are added the Journal of the Council of Safety; the first Constitution; the early journals of the General Assembly; and the laws from 1779 to 1786, inclusive; together with the proceedings of the first and second Council of Censors.—Much credit is due to the compiler and publisher for their exertions and success in the production of this volume. *N. Y. Com. Adv.*

The Genius of Oblivion, and other original poems, by a lady of New Hampshire, hast just issued from the press of J. B. Moore, Concord.

Bonaparte's library has been sold at London. The sale collected a great number of amateurs. Most of the books had marginal notes in Bonaparte's hand writing.

Sir William Congreve has invented a new Bank note paper and stamp, to prevent counterfeits. The paper, which is called triple paper, is coloured throughout in the interior, but not on the surface, and forms a brilliant and indelible mark.

Professor Rask, of the University of Copenhagen, set out on a journey to Asia six years ago, chiefly with the intention of investigating the relations which exist, or have existed, between the languages of India and Persia on the one hand, and those of the Gothic and Germanic nations on the other. Mr. Rask has brought with him a great many manuscripts in Sanscrit, Zend, Bengal, and Persian, among which are four copies of the Zendavesta, very different from that which M. Auquetil translated. He has made researches in the Buli writing, as well as into the Cuneiform writing of Babylon and Persepolis. *Literary Gazette.*

Capt. Parry's expedition to the northern coast of America has not been heard from since July, 1821. It is reported that he did not calculate to reach the Pacific ocean before 1823. Some apprehension is felt in England for his safety.

ACADEMIC RECORD.

Amherst Institution.—By a letter from one of the Trustees of the Amherst Collegiate Institution we learn that the Rev. Heman Humphrey, D.D. has signified his intention to accept the appointment of President, and is to enter on the duties of the office early in the next term, which commences on the 24th inst. *Salem Gazette.*

The Commencement at Yale College took place on Wednesday last. The degree of A. B. was conferred on 72 persons, the degree of A. M. on 24; & the degree of M. D. on 36. The honorary degree of Doctor in Divinity was conferred on the Rev. John M. Matthews, of New-York. The honorary degree of Doctor of Laws was conferred on the Hon. James Hillhouse and Noah Webster, Esq. of New-Haven, the Hon. Stephen T. Hosmer, Chief Justice of Connecticut, and Levi Hedge, Professor of Logic, and Metaphysics, in Harvard University.

The Right Rev. Philander Chase has resigned the presidency of the Cincinnati College, and the Rev. Mr Hill, Roman Catholic Priest, has been appointed president of that institution.

A new professorship, to embrace Logic, Metaphysics, and Moral Philosophy, is to be established at Brunswick College.

GENERAL INTELLIGENCE.

Official Appointments. Willard Hall, of Delaware, Judge of the District Court in and for the Delaware District, in the place of John Fisher deceased.

Edgar Macon, of Virginia, Attorney of the United States for East Florida, in the place of Alexander Hamilton, resigned.

Peter Randolph, of Mississippi, Judge of ths United States for the Mississippi District, in the place of William B. Shields, deceased.

Davis Floyd, William W. Blair, and Alexander Hamilton, Commissioners for ascertaining claims and titles to land in the Territory of Florida.

Joseph M. White of Florida, Commissioner for ascertaining claims and titles to land in Florida, in the place of James P. Preston resigned.

William Tudor, of Massachusetts, Consul of the United States at Lima, and for the ports of Peru.

Harris E. Fudger, of Massachusetts, Consul of the United States for the port of Santa Martha, in the Republic of Colombia.

Hugh Steele, of Illinois, Consul of the United States for the Island of St. Bartholomews, in the place of Robert M. Harrison, resrgned.

Robert Wash, of Missouri, Attorney of the United States for the Missouri District, in the place of Joshua Barton, deceased.

West Point.—From an official statement, it appears that the number of Cadets graduated from the Military Academy at West Point, amounts to 324, who have received Commissions since the first establishment of the Academy, in June, 1802, to July, 1822 inclusive—Nine of this number have been killed in battle 25 have been in the service, and 93 have resigned or disbanded. 185 have entered the military service, and only three the civil service.

It appears by the Philadelphia Gazette, that the amount of duties secured on merchandize imported into that city, in the first quarter, 1823, was 551,791,92 dollars—in the second quarter $1,845,988,67—total 2,397,780.50 dollars, being an increase above the corresponding quarter of the year 1822, of 631,338.02 dollars. The amount of drawbacks has also increased, but not, we suspect in the same proportion.

It is computed that there are underground drains and common sewers in this city which if placed in one continued line, would reach fifty miles.

A letter from Rome, of the 16th July, states, that St Paul's Church, one of the largest, richest, and most ancient in the capital of the Catholic world, had become a prey to the flames.

Yellow Fever. By a letter received at N. York, from, Natches, we learn that the yellow fever prevails to an allarming extent at the latter place. Seventy-five cases were reported on the 20th August. All that can, are removing from the place.

Den of Snakes. Two persons of the name of Splangler, while picking whortleberries, near Lycoming Penn. fell in with a den of rattle-snakes, and killed 150, being the whole family; consisting of two males, 14 females and 134 young ones. The length of the largest was 4 feet, the smallest from 8 to 10 inches.

The Worcester papers mention that a number of pick pockets were hovering about that neighbourhood. Two had been committed to jail in Worcester.

Mr T. George, a clock-maker of London, has invented an apparatus, which, by the sole agency of a clock, *wakes the workmen and lights a candle* at any desired time of night.

A couple are now living in Kentucky, who were married in 1750; the man is 98, and the woman 95;—they have three chlidren, the eldest 75, the second 69 and the third 34.

Some idea of the vast wealth of the Island of Cuba may be formed from the export from a single port:—Havana, of one article, *Sugar*, from the year 1786 to 1822 inclusive. The amount exported was 5,391,661 boxes.

One of the fine orchards, on Rhode Island, in addition to the large growth of apples, has produced the present season, nearly 200 bushels of fine rare-ripe peaches.

Sickness in Bethel and Rumford.—A gentleman who left that part of the State last week, states that the sickness still contiuues in those towns; in the former of which, there were nine burials in one day,

Charles Bonaparte, son of Lucien, and his wife, daughter of Joseph, arrived at New York on Tuesday last from Antwerp, in the ship Falcon of this port.

Mr Denniston, of Albany, has cultivated the plum tree, in his fine gardens in that city, to great perfection. He has twenty-five different kinds, which produce such an abundance, beyond the supply of his family and friends, as to enable him to dispose of 600 dollars worth, in the public market, in one season.

The Persian Ambassador, on leaving England a short time ago, published an official paper, in which, in the name of the Prince Royal of Persia, he invited foreigners from any part of Europe to settle in the province of Alzirbijan, promising them religious freedom and exemption from taxes. The design of the Prince, in making this liberal proposal is to extend more widely among his people a knowledge of the agriculture, manufactures, and economical institutions of Europe. We think the plan must excite the attention both of the Irish Catholics and the French Protestants. These oppressed people, in escaping from the conscientious restraint of *His most Christian Majesty* and of *the Defender of Faith* may possibly find christian conduct, if not christian principles in the heart of Asia.

It is a little remarkable that while Switzerland, the ancient abode of freedom, is imposing restraints upon the liberty of the press and preventing as far as possible the settlement of foreigners in her territories; while England perseveres in the intolerance of the sixteenth century; while a numerous faction in Spain—free Spain—is clamouring for the restoration of the Inquisition, a free press should be established in Egypt, and religious freedom in a province of Persia. If the Sovereigns of Europe do not catch something more of the spirit of the times, they will either reduce their people to Asiatic ignorance and degradation, or the People will borrow a lesson from the East, and execute on them retributive justice, possibly by a summary process not unfrequent in Turkey. *Portsmouth Journal.*

It is said, in a late London paper, that a large edition of of the Koran is printing by the society of Arabian merchants to distribute among the Mahometan tribes.

A complete carcase of a horse, in a standing posture, was lately found in England, in Eaglesfield peat-moss, where it must have been some centuries. The animal was unshod, and by the teeth was four years old.

Mr Judah, who was convicted at New-York of being the author of a libellous book called *Gotham, or the Gothamites*, has been sentenced to pay a fine of $400, and to stand comitted until the sentence was complied with.—The publisher of the book was fined 50 dollars.

New-Hampshire, with a population of something less than 250,000 souls, pays an annual tax of *ninety thousand dollars* for the support of common schools.

Cornelius P. Van Ness is elected Governor of Vermont, and Albion K. Parris, is re-elected to the same office in Maine, without opposition.

1,200 persons visited the Tomb of Napoleon at St Helena the last year.

Eleven houses in London brewed, the last year, upwards of 1,500,000 barrels of porter.

FROM SOUTH AMERICA.

Colombian Independence. Advices from Laguira to the 27th ult. are received at Baltimore. It was said the Spanish forces at Porto Cavello were engaged in dismounting the cannon, &c. preparatory to an evacuation of that post, which was the only one in Venezuela remaining in possession of the Royalists.—This gives the finishing stroke to the annihilation of the power of Old Spain in the Republic of Colombia, and leaves the latter free to arrange and perfect the wise and liberal institutions which she has so happily begun.

A copper coinage, to the amount of $200,000 is ordered by the Colombian government.

The population of Cuba is said to be 500,000 persons—viz, 234,000 whites, 90,000 free blacks, and 176,000 slaves.

It was very sickly at St Thomas on the 20th ult.—One doctor it was reported, had two hundred twenty-seven cases. Among the sick is Dr Scott.

The following is the substance of an account of the conspiracy lately discovered at Havana, brought by Capt. Seaver, lately arrived at Salem. The government discovered the conspiracy through some seditious proclamations intended to be circulated before striking the blow. A slave, employed in printing them, observing the caution used in concealing them when struck off, purloined one through curiosity, and carried it to a white for explanation, who, perceiving its meaning, immediately delivered it to the Governor. The printer being arrested, confessed the plot, and the ringleaders, composed of the very worst characters, were apprehended. This discovery has conciliated all parties, and united them in determining to adhere to the mother country.

FOREIGN NEWS.

LATEST FROM SPAIN.

We have been favoured (says the National Advocate) with copies of letters from Gibraltar, dated Aug. 9, which state that a desperate and sanguinary battle had taken place between the French under Count Molitor, and the Spaniards under Ballasteros, in which both claimed the victory. Letters from Malaga, of the 4th, say the fight had taken place, and that it had been terrible—both parties kept the ground, and the action would be renewed under circumstances highly unfavourable to the French. Affairs in every part of Spain look better than at any period since the invasion. This letter concludes in the following manner:—"I must close my letter to avail myself of this good opportunity, with sending you the official account of *Ballasteros' Victory.*

Another letter says, both sides claimed the victory, but that Ballasteros had taken the French artillery—both parties suffered in a shocking manner, as the French have acknowledged a great number of killed and wounded. A gallant Spanish officer writes me from Carthagena, that they will come off victorious much sooner than expected, and expresses himself perfectly satisfied with the present aspect of affairs.

A letter from Gibraltar, of Aug. 9, says;—The account of the day is, that Morillo will neither recognise the Cortes nor the Regency, and that his army indignant at his conduct, denounced him, and he has fled. Quiroga has assumed the command of his troops, who are in good spirits, 8000 strong. The enemy have not moved in that quarter with any success. The garrisons of St Sebastians and Pampeluna have, it appears, made several successful sorties, and obliged the French to raze their camps. I am encouraged to hope from the tenor of my last accounts, that Spain may yet be triumphant. The French have been deceived. It will take three years to do what they confidently expected would be permormed in three months. A great number of boats with wheat and all kinds of provisions go from here daily, and all get into Cadiz through the Rio san Petre, and provisions are plenty at Cadiz, and by my last letter prices were falling."

FROM GREECE.

The following summary of events between the Greeks and Turks is collected from documents furnished to the New York Gazette by a gentleman directly from France, who had had an opportunity of comparing the different accounts contained in the French papers.—The Centinel, in alluding to the account given in the Gazette says:

That owing to the attention, prudence, and skill of the Grecian Chief Mavrocordato, the Greeks had secured their western frontier against any attacks of their once formidable enemies, the Albanians:—That they had also fortified strong positions in Etolia, and Arcanania; and added so greatly to the strength of Missolonghi, as to render it the invulnerable key of Etolia, and the Pelopennesus-forming on the one hand a bulwark against Albania, and on the other a retreat from Western Greece;—That they had also repaired the works of Napoli de Romania; had completed those begun at Athens, and had found in the Acropolis, a spring of water, the want of which compelled the Turks to surrender the place during the last year;—That the care of the western frontier was confided to Gen. Bazaris, a Suliot, who had been joined by many of his countrymen, and particularly by those who were allowed the last year an asylum in the Ionian Islands;—That the Greek General Diamentis still held possession of the peninsula of Cassandra, and had sent parties to harass the Turks from Cassandra to Salonica;—That the Greeks had taken Lepanto and the fortress of Negropont; That a Grecian expedition, fitted at Magnesia, (in Thessaly) had landed troops at Volos, (Volo) which after driving off the Turks, had excited a revolt through all the eastern parts of Thessaly as far as the Gulf of Thermes, (Therma);—That 2000 men were embarking for the same destination;—That 10,000 Greeks, under Niceras, had joined Odysseus, (Ulysses,) near Thermopylæ;—that 4000 had been ordered to follow them; that 6000 were marching upon Patras; that great dissentions existed among the Turks; and that the Pacha of Scadari (Scutari) had refused to march towards the Morea, &c. on account of his troops not having been paid by the Porte.

It is added that the Albanians had become less formidable to the Greeks, on account of their civil dissentions, and the losses which they had sustained in their war with the Suliots; and that of the four Pachas ordered by the Porte to march to Thessaly, two of them could muster only 400 men each, and that the other two, Omar and Jassouf, who occupy Arta and Prevessa, have not above 1000 men each.—It also adds that the affairs of the Greeks in Candia were prosperous; that their force there consisted of 30,000 men well organized, and provisioned;—that the Turkish army, which was originally 30,000, had been reduced to about 11,000; that the Turkish garrisons of Candia, Solonia, Suda, and Canæ, had been much weakened by the plague; and that the Greeks had erected crosses on all the Mosques in the places evacuated by the Turks, thus converting them into Christian Churches.

Our French papers furnish some particulars respecting the preparations, proceedings, and prospects of the Turks, which give the picture a different colouring.

Smyrna, June 13.

The Grand Turkish fleet which has passed by here from the Dardanelles, is composed of 15 frigates, 13 corvettes, 12 brigs, and 41 transports. The latter took on board 12,000 men at Chisme, and a neighboring island. Twenty transports, laden with wheat, &c. accompanied the fleet, to supply the garrison in Crete (Candia) and the Morea.

The Captain Pacha will renew the offer of a General Amnesty to the Greeks, and Lord Strangford, the English Minister, continues to urge the Greeks to accept it.

Corinth, so often reported and repeated to have been taken by the Greeks, remained at the last date in the hands of the Turks; as did Patras, Modon, and Coron; and there was no appearance of their changing masters.

A vessel, which left Constantinople on the 2d July, announces that the negotiations between Persia and the Porte have been broken up, and hostilities have commenced afresh.

To Correspondents.—*A communication on the subject of the American Education Society is received, and shall be noticed as soon as convenient,—probably next week.*

ORDINATIONS.

On Wednesday, Sept. 12th, the Rev. Seneca White, was ordained over the First Parish and the church connected therewith, in Bath, Me. recently under the charge of the Rev. Wm. Jenks.

The exercises were as follows, viz. introductory prayer by Rev. Samuel Johnson, of Alna—sermon by Rev. Eliphalet Gillet, of Hallowell—consecrating prayer by Rev. Freeman Parker, of Dresden—charge by Rev. Wm. Allen, D. D. President of Bowdoin college—right hand of fellowship by Rev. John W. Ellingwood, of Bath—charge by Rev Hezekiah Packard, D. D. of Wiscasset—concluding prayer by Rev. Benj. Tappan of Augusta. The services were genrally highly interesting to a crowded and attentive audience. The unanimity and harmony which have prevailed in the settlement of Mr White, give promise of much usefulness from his ministry.

MARRIED,

In Portland, Nicholas Gilman, esq. of Exeter, N. H. to Miss Sarah H., daughter of the Hon. Chief Justice Mellen.

In Portsmouth, Rev. Moses How, of New Bedford, to Miss Frances Dearbon.

In this city, by Rev. J. L. Blake, at Christ's Church, on Tuesday evening, Mr. James McVeety, to Miss Margaret Fannon.

DIED,

In New York, John Wells, Esq. a gentleman of distinguished eminence and merit, both in professional and private life.

In this city, Moses Kemp of Wel fleet, aged about 40, found drowned—Eleazer Fuller, aged 82, formerly of Kingston—Thomas W. Baker, aged 13—Elizabeth, daughter of Jonas and Elizabeth Merriam, aged 2 years and nine months—Mrs Elizabeth Barnes, farmerly of Plymouth, aged 30—Mrs Mary Badger, in the 81st year of her age.

Richard Devins, only son of Benjamin Child, aged 13 months.

THE GOSPEL ADVOCATE.

JUST PUBLISHED by J. W. Ingraham, Franklin Avenue, Court-street, the Gospel Advocate, for September, 1823.

CONTENTS.

Theological; Address delivered in St Paul's church, Boston, at the anniversary of the Sunday school, June 30, 1823. Pastoral letter from the house of bishops to the clergy and laity, May, 1823. Wilk's prize essays. Remarks on themes Theologicæ of Transylvania University.

Poetry; Lines to the evening star by Richard Nisbet, Esq.

Religious Intelligence; Pennsylvania—thirty ninth annual convention; reports on missionaries. Delaware—abstract of journal of the convention. Parochial reports; standing committee. Ohio—sixth annual convention. Reports of missionaries. Standing committee; canons; ordination. Missionary society; resolutions.

Literary; portrait of Bishop Griswold.

Sept. 19.

FOR sale at this office, one set of Wakefield's translation of the New Testament; also Butler's Analogy, second hand.

JUST published, and for sale by Cummings, Hilliard, & Co.

"A Family Prayer-Book: containing forms of morning and evening prayers for a fortnight; with those for religious societies and individuals: second edition, revised and enlarged." Sept. 19.

JUST published and for sale at this office, at the several bookstores, and at Cambridge:

"Christ's Warning to the Churches, to beware of false prophets, who come as wolves in sheep's clothing; and the marks by which they are known; illustrated in two discourses. By Joseph Lathrop D. D. late pastor of the First Church in West Springfield; *with a memoir of the Author.* Twelfth edition."

These sermons, it will be observed, have passed to the twelfth edition,—an evidence of their worth sufficient to recommend them to the public attention, provided any other recommendation were wanted than the distinguished name of the author. But the book has another recommendation in the interesting memoir it contains of the author of the sermons. Sept. 5.

LITERARY SEMINARY FOR YOUNG LADIES.

THE Rev. J. L. Blake, has removed to this city, No. 4, Derne Street, where he is establishing a *Seminary for Young Ladies* in the various branches of Common Education, and in the elements of History, Polite Literature, Moral and Intellectual Philosophy, Mathematics, and Natural Science.—Young Ladies from the country will be furnished with the best masters in Music, and other branches reckoned necessary parts of an accomplished education.

Persons not acquainted with Mr. Blake, who feel an interest in the above Seminary, are requested to call at the Bookstore of Messrs. Richardson & Lord for reference; or to notice the following extract of a letter from his Excellency Levi Woodbury, Governor of New-Hampshire.

"I lament, in common with many others, that any temptations should have had sufficient power to draw you from the capital of New-Hampshire. The subject of female education, particularly in the solid sciences, has been quite too much neglected; and no school, for the exclusive benefit of young ladies, ever acquired higher reputation among us than your late Seminary at Concord.

But whatever may be our regret at your removal, it is a satisfaction to reflect, that your sphere of usefulness may thereby be enlarged; and in the metropolis of New-England, among a people ardent in the cause of letters, and liberal in the patronage of merit, that your talents for instruction will be rewarded with deserved success."

Boston, July 18, 1823.

FOR the accommodation of those who preserve their files of the Register, arrangements have been made with a bookbinder for having them bound at a reasonable price. Files of single volumes, left at this office, will be neatly bound for 87 cents,—or two volumes will be bound in one, for one dollar.—New subscribers wishing to begin with the present volume can be supplied with the back numbers.

WANTED a number of copies of No. 7, Vol. II, of the Christian Register.—Those subscribers who do not keep regular files of the paper will confer a favour on the editor by sending the above number, by mail or otherwise, to this office.

DR BANCROFT'S SERMONS.

FOR sale at this office, "Sermons on those Doctrines of the Gospel, and on those Constituent Principles of the Church, which Christian Professors have made the subject of Controversy. By Aaron Bancroft, D. D., Pastor of the second Congregational Church in Worcester. August 1

JUST published, and for sale at this Office—Three Important Questions Answered, relating to the *Christian Name, Character, and Hopes.* By Henry Ware, Jr. Minister of the Second Church in Boston. Third edition. August 1

POETRY.

HOME.

By James Montgomery.

There is a land of every land the pride
Beloved by heaven o'er all the world beside;
When brighter suns dispense serener light,
And milder moons emparadise the night;
A land of beauty, virtue, valour, truth,
Time-tortured age and love-exalted youth;
The wandering mariner, whose eye explores
The wealthiest isles, the most enchanting shores,
Views not a realm so beautiful and fair,
Nor breathes the spirit of a purer air;
In every clime the magnet of his soul,
Touched by remembrance, trembles to the pole;
For in this land of heaven's peculiar grace,
The heritage of nature's noblest race,
There is a spot of land supremely blest,
A dearer, sweeter spot than all the rest,
Where man, creation's tyrant, cast aside
His sword and sceptre, pageantry and pride,
While in his softened looks benignly blend
The sire, the son, the husband, father, friend;
Here Woman reigns; the mother, daughter, wife
Strew with fresh flowers the narrow way of life;
In the clear heaven of her delightful eye
An angel-guard of love and graces lie;
Around her knees domestic duties meet,
And fire side pleasures gambol at her feet.
'Where shall that land, that spot of earth be found'
Art thou a man?—a patriot?—look around;
O, thou shalt find, how'er thy footsteps roam,
That land *thy* country, and that spot *thy* home.

From the Springfield Catechism.

THE AUTUMN EVENING.

Behold the western evening light!
It melts in deepning gloom;
So calmly christians sink away,
Descending to the tomb.

The winds breathe low—the withering leaf
Scarce whispers from the tree!
So gently flows the parting breath,
When good men cease to be.

How beautiful on all the hills
The crimson light is shed!
'Tis like the peace the christian gives
To mourners round his bed.

How mildly on the wandering cloud,
The sunset beam is cast!
'Tis like the memory left behind
When loved ones breathe their last.

And now above the dews of night
The yellow star appears!
So faith springs in the heart of those
Whose eyes are bathed in tears.

But soon the morning 's happier light
Its glory shall restore;
And eyelids that are sealed in death
Shall wake to close no more.

MISCELLANY.

DOMESTIC INTERMENTS.

How pernicious the consequences of burying in churches may be to a congregation, will appear from the following serious instance of the consequences resulting from it:

In the month of July 17—, a very corpulent lady died at —— in ——. Before her death she begged as a particular favour to be buried in the parochial church. She had died on the Wednesday, and on the following Saturday was buried according to her desire. The next day the clergyman preached her funeral sermon; the weather was uncommonly hot, and it ought to be observed that for several months preceding her death a great drought had prevailed, not a drop of rain had fallen, consequently it was an uncommonly sultry season.

The succeeding Sunday, a week after the lady had been buried, the protestant clergyman had a very full congregation, upwards of nine hundred persons attending, that being the day for administering the holy sacrament. The weather still continuing very hot, many were obliged, during the service, to walk out for a little while to prevent their fainting, whilst some had actually fainted away. It is the custom in Germany, that when people wish to receive the sacrament they neither eat nor drink till the ceremony is entirely over.

The worthy clergyman preached about an hour and a quarter; he then consecrated the bread and wine, which ought to be uncovered during the ceremony. There were about one hundred and eighty communicants. A quarter of an hour after the ceremony, before they had quitted the church, more than sixty of the communicants were taken ill, several died in the most violent agonies; others of a more vigorous constitution survived by the help of medical assistance: a most violent consternation prevailed among the whole congregation and throughout the town. It was concluded, that the wine had been poisoned, and so it was generally believed. The sacristan, and several others belonging to the vestry, were immediately arrested and put in irons.

The clergyman on the succeeding Sunday preached a great deal of enthusiasm, and pointed out to his congregation several others concerned in the plot. This enthusiastic sermon, I am sorry to say, is in print; as also the violent proceedings of the clergyman and magistrate against many of the unfortunate people arrested.

The persons accused underwent very great hardships; during the space of a week they were confined in a dungeon, and some of them even put to the torture, but they still persisted in their innocence.

On the Sunday following, the magistrate ordered that a chalice of wine, uncovered, should be placed for the space of an hour upon the altar, which had scarcely elapsed, when they beheld the wine filled with myriads of insects; and by tracing whence they came, it was at length perceived, by the rays of the sun, that they is-from the grave of the lady who had been buried the preceding fortnight. The people not belonging to the vestry were dismissed, and four men were employed to open the grave and the coffin: in boing which, two of them dropt down and expired on the spot, and the other two were only saved by the utmost exertion of medical talents. It is beyond the power of words to describe the horrid sight of the corpse when the coffin was opened. The whole was an entire mass of putrefaction; and it was now clearly demonstrated that the numerous insects, both large and small, together with the effluvia which had issued from the body, had caused this pestilential infection, which was a week before attributed to poison. I am happy to add that, on this discovery, the persons accused were instantly liberated, and every atonement made by the clergyman and magistrate for their misguided conduct.

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* Many instances might be produced of the pernicious consequences attendant on this impolitic custom, but that would be wholly unnecessary. Those, however who wish to be fully informed on this subject may satisfy themselves by reading a publication printed at Leipsig in the year 1770, whose title is, *Schadlike Folgen die Toden in Kirchen zu begraben.*—"Pernicious Consequences of burying dead Bodies in Churches," &c. We do not know whether it has been translated into English.

GREENWICH HOSPITAL.

"I've lost one eye, and I've got a timber toe,"

Sung old Joe Jennings, as he swivelled round on his wooden pin, whilst bustling through the comical Jack-in-the-Box gate, at the east end of the Naval Asylum, going into Greenwich Park—

"I've lost one eye, and I've got a timber toe."

"And where did you leave your eye, Joe,"—"In the Gut of Gibraltar."—"Well, Joe, you'll never see double again, so what do you say to another glass?"——"No, no, thank ye all the same—No, no, thank ye, I'd rather not."——"But where did you lose your leg, Joe?"——"Why, I'll tell you all about it, as soon as we come to an anchor under the trees.——There, now you shall have it. Why, d'ye see, I lost a leg when I lent a hand to take the R———, French 80, & warm work we had of it." "Avast there, Joe, avast! you know it's all a fudge," said old Tom Pipes. Warn't you groggy? and didn't you jam you foot atwixt the shot-locker and the combings, and capsize down the hatchway? and now you want to persuade the gemman it was done in action."—"Aye, aye, Tom, you're always running foul of me, but no matter, you know better—didn't you hold the step of my precious limb, while the surgeon dock'd it and saw'd away the splinters? and arn't I got the shot to this hour?"—"Yes, Joe, yes; but tell the gemman about Mary and her husband; my scuppers run over every time I think of it."—"Why, aye, he shall have it, and do you lend me a lift, if I should break down, though I don't much fear it. Why, d'ye see, sir, Bill Neville was our messmate, and he used to tell us a little of his history. And so, sir, he was brought up in a country village, and loved his wife when only a little girl; and he went to sea, thinking to make his fortune for her sake. Well, he got to be Master of a merchantman, and then they were married. Who can describe the pleasure of that moment when their hands were spliced at the altar, and he hailed her as his own! 'O!' said Mary, 'should you never return, what shall I do?—where shall I pass—where end my wretched days?' His heart was too full to speak; one hand clasped in hers, the other pointed to the broad expanse where the noon-day sun was shining in meridian splendour. It had a double meaning—Mary felt it: 'There is a God, trust in him!' or, 'If not on earth, we meet in heaven!' Well, sir, eighteen months roll'd away, during which, in due time, Mary brought into the world, a dear pledge of affection—a lovely boy. But O the agony of the mother, as every day dragg'd on without intelligence from William! when she looked at the sweet babe—was it indeed fatherless, and she a widow? You'll excuse my stopping, sir, but indeed I can't help it—I've shed tears over it many a time."

"Well, sir, eighteen months was turned, when one morning Mary arose to pour out her heart before her Maker, and weep over her sleeping child. The sun had just risen above the hills, when a noise in the little garden, which fronted the cottage, alarmed her. She opened the casement and put aside the woodbine—beheld, delightful yet agonizing sight—her dear, her long-mourned William, handcuff'd between two soldiers, while others, with their side-arms drawn, seemed fearful of losing their prey! His face pale, and his emaciated body worn down with fatigue and sickness, his spirit seemed ready to quit its frail mansion, and was only kept to earth by union with his wife.—Mary forgot all, and clasped him in her arms; but the rattling of the irons pierced her soul. I do not mean to condemn the policy, sir; but 'tis a cruel practice, that of pressing. Ah! I remember it—though I always served my king, God bless him! Yet I've witnessed many an aching heart, and heard many a groan of agony. But to proceed; William was pressed; Mary hastened into the cottage, and wrapping the sleeping babe in its blanket, she prepared to accompany them. Cannot you picture to yourself the first glance which the wretched parent cast upon his child? O it was a sad, sweet parting that wrung the soul! I shall pass by their meeting, their dear delight, their bitter anguish. If you can feel, it is already engraven on your heart. Suffice it to say, William had been shipwrecked on the African coast, and though he had lost the whole of his property, Heaven had spared his life, and his the only one. Sickness came on him, and but for the humanity of a poor, untutored negro, he might have breathed his last. She was black—she was a negro—but God searches the heart. He had procured with much difficulty, a passage home. The ship arrived; he set out, and walked many a weary mile, led on by love, and cheered by hope, till the roof of his cottage appeared in view. Here he sunk upon his knees, and poured forth his heart in trembling anxiety, and fervent petition. A sailor can pray, sir, and it matters not, so it be right, whether it is in a matted pew at church, or swinging like a cat at the mast-head. He arose, and with hastier step reached the wicket, when—but I dare not repeat the story—I've told you already he was pressed. Well, he was drafted on board of us, and his dear Mary permitted to be with him. The evening before the action, she was sitting on the carriage of the bow gun, with her baby cradled in her arms, and William by her side—they were viewing, with admiration and delight, the beauteous scenery displayed by the sinking clouds in a thousand fantastic shapes, tinged with liquid gold streaming from the setting sun—and caressing the little innocent, while all the parent kindled in their heart. But hark! a hoarse voice is heard from the mast head—all is hushed. 'Hallo!' said the captain. 'A sail on the larboard bow, sir,'—'What does she look like?' 'I can but just see her, sir, but she looms large.' 'Mr Banks,' said the Captain, take your glass aloft, and see if you can make out what she is. Call the boatswain—turn the hands up—make sail.' In an instant all was bustle; the topmen were in their station, and every man employed, and in a few minutes every stitch of canvas was stretched upon the yards and booms. The officer that was sent aloft reported it a ship of the line which looked like a foreigner. Every heart was now elate, but Mary's—it might be an enemy! O that thought was dreadful! And as William conducted her below, the tears chased each other down her pale face, and the heavy sigh burst from her gentle bosom. William mildly reproved her, and again pointing to heaven, flew to his post. The stranger had hauled to the wind, fired a gun, and hoisted French colours. Up went ours with three cheers; and three cheers resounded through the ship, and broadside upon broadside shook her groaing timbers. Where was Mary? William was first in every danger. Three times we boarded the foe, but were repulsed. Dreadful grew the scene of blood and horror through the darkening shades of coming night. No one bore tidings of the fight to Mary, none, save the poor sailor whose shattered limb came to suffer amputation, or the wounded wretch to be dress'd, at which she assisted with fortitude. Two hours had passed in this awful suspense and heart-rending anxiety, when a deep groan and piercing shriek from the lower deck convulsed her frame. She knew the voice, and snatching the infant in her arms, rushed to the spot. Soon she found the object of her search: his manly form mangled and shattered; that face once ruddy with the glow of health, now pale and convulsed; the warm blood streaming from his side and breast; He saw her too. 'Mary!' said he, and raising his feeble hand pointed to heaven—if fell—and William was no more! Sinking on the lifeless body of her husband, Mary fainted with the dear bade still in her arms;—when, O myterious Providence, at that very moment, when senseless and inanimate, at that very moment, a ball entered through the vessel's side—it pierced her bosom! Need I tell the rest? they were pleasant and lovely in their lives, and in their death they were not divided."

Lond. Lit. Gaz.

[This pathetic story is founded on facts which actually occurred; and we have reason to believe that the Orphan is still alive. *Ed. Gaz.*]

THE GOOD WIFE.

St Paul to the Colossians, chap. 3. ver. 18. first adviseth women to submit themselves to their husbands, and then counselleth men to love their wives. And sure it was fitting that women should first have their lesson given them, because it is hardest to be learned, and therefore they need have more time to conne it.—For the same reason we first begin with the character of the good wife.

She commandeth her husband in any equal matter, by constant obeying him. It was always observed, that what the English gained of the French in battle by valour, the French regained of the English by cunning in treaties. So if the husband should chance by his power in his passion to prejudice his wife's right, she wisely knoweth, by compounding and complying, to recover and rectify it again.

She never crosseth her husband in the springtide of his anger, but stays till it be ebbing water; and then mildly she argues the matter, not so much to condemn him, as to acquit herself. Surely men, contrary to iron, are worst to be wrought upon when they are hot. It is an observation of seamen that if a single meteor or fire-ball falls on their mast, it portends ill luck; but if two come together (which they count Castor and Pollux) they presage good success. But sure in a family it bodeth most bad, when two fire-balls (husband's and wife's anger) come both together.

She keeps home, if she hath not husband's company, or leave for her patent to go abroad. For the house is the woman's centre. It is written, Psalm 104. 2. "The sunne ariseth, man goeth forth unto his work and to his labour until the evening." But it is said of the good woman, Prov. 31. 15. "She riseth whiles it is yet night." For man, in the race of his work, starts from the rising of the sunne, because his business is without doors, and not to be done without the light of heaven. But the woman hath her work within the house, and therefore can make the sun to rise by lighting of a candle.

Her clothes are rather comely than costly, and she makes plain clothes to be velvet by her handsome wearing it. She is none of our dainty dames, who love to appear in variety of suits every day new; as if a good gown, like a stratagem in war, were to be used but once. But our good wife sets up a sail according to the keel of her husband's estate.

In her husband's absence she is wife and deputy husband, which makes her double the files of her diligence. At his return he finds all things so well, that he wonders to see himself at home, when he was abroad.

In her husband's sickness she feels more grief than she shews. Partly, that she may not dishearten him; and partly because she is not at leisure to seem so sorrowful, that she may be the more serviceable.

Her children though many in number, are few in noise; she steering them with a look whither she listeth. When they grow up, she teacheth them not pride, but painfulness, making their hands to clothe their backs, and them to wear the livery of their of their own industry. She makes not her daughters gentlewomen, before they be women, rather teaching them what they should pay to others, than receive from them.

The heaviest work of her servants she maketh light, by orderly and seasonably enjoyning it.—Wherefore her service is counted preferment, and her teaching better than her wages.

Fuller's Prophane and Holy State.

Galliano, a leading member of the Spanish Cortes, and one of the most forcible speakers of the age, alluded to our Republic, in the course of his speeches, in these words:

"Let us now turn our eyes to the United States of America, a country which presents the *beau ideal* of human institutions, and points out the true path to prosperity and glory. To what does it owe its power? To what the stability of its constitution? To the principle of revolt against arbitrary power, and the maxim of the Sovereignty of the People.

"On the contrary, look at the countries whose Kings have given charters to the people—making their fate depend on the variable will of Despots. What scene do they exhibit? One of misery and degradation, but of insecurity both for the thrones and the subjects—continual civil wars—an entire want of confidence and stability."

PUNCTUATION.

There cannot be a more striking illustration of the effects of erroneous punctuation, than is contained in the following verse, extracted from the old metrical version of the Psalms of David. It was customary for the clerk to recite each line separately, and the congregation then united their voices in chanting the same.

"The Lord *will come*, and *he will not*;

The line being accordingly sung, the clerk continued,

"*Keep silence*, but *speak out*;

Thus involving the sense in two direct contradictions, not existing when the lines are properly connected—viz:

"The Lord will come, and *he will not*
Keep silence, but speak out.

BATHING IN AUTUMN.

Some persons think, that so soon as the hot weather abates, bathing may be discontinued without loss. But this is so far from being true, that there are some peculiar advantages to be derived from continuing the practice in that season. One is, the bath enables us to surmount the languor, which the preceding heat has induced. Another is, that bathing prepares us to meet the approaching cold of winter without inconvenience and without danger; so that we never suffer from a sense of cold, nor fall sick from the gradual changes of the seasons, from summer and autumn to winter. Bathing, too, is one of the greatest preventatives of autumnal fevers. *Dr Coffin, on bathing.*

Repeated experiments have been made within a few years, which have proved that a house painted late in autumn or in the winter, will hold the paint more than *twice* as long as one painted in warm weather.

The reason is obvious; for when paints are applied in cold weather, the oil, with the other ingredients, *form a hard cement on the surface* of the wood, which cannot be easily erased; whereas a building painted in warm weather will soon need another coat; for the heat causes the *oil* to penetrate into the wood and leaves the other component parts dry, which will soon easily crumble off.

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